EVEL ONE

A Magazine for Church School Workers

The Church School Teacher

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THE CHURCH SCHOOL TEACHER

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Children in Wartime

By RUTH BONANDER

CHILDREN are feeling the stress and strain of a country at war, and will undoubtedly continue to do so in spite of our best efforts to save them from it. Their sense of patriotism and their love of activity will cause them to respond quickly to opportunities to participate. If such work is constructive, that is, if it brings relief and cheer to those who suffer, they should be encouraged in the effort; if it lays a foundation of belligerency, or contributes to the child's sense of insecurity and emotional instability, it ought not be permitted. Boys and girls must be protected as much as is humanly possible against everything which interferes with their normal growth. We can not keep from them all difficult things, nor would we, but we should help them meet them in the right way, so that the experience will contribute to their development.

What Are They Doing?

Boys and girls are helping to collect scrap. In some parts of the country they are learning how to take care of babies and small children in order to help mothers who are employed in the war effort. They are learning first-aid in classes sponsored by the Red Cross, they belong to Junior Reserve and to sewing classes for refugee children. They are making community war posters, constructing model planes, and participating in war saving programs. They buy and

sell war stamps. Some children are being used for farm labor.

When boys and girls are used for parades and other patriotic demonstrations planned for the purpose of building morale and stimulating the interest of adults in doing their duty toward the war effort, their time and energy may be devoted to more harm than good. The interest of adults should hardly be the responsibility of children. They may be stirred up emotionally without giving them a wholesome outlet for their emotions.

Children are eager to join their parents and neighbors in activities connected with the war. Community spirit and co-operation, now so greatly emphasized, are fine, provided they lead to constructive and wholesome ends that tend to serve others rather than destroy them. Children may experience the real meaning of personal sacrifice and sharing in the rationing system now in force when they voluntarily use less sugar, give up some of their play time for others, or when they do without candy or ice cream in order to give to the Junior Red Cross, or to China relief. It is good experience if they are rewarded by the inner satisfaction they feel rather than the tangible recognition of a button or badge.

What Price Will They Pay?

There are opportunities in the activities mentioned; there are also many dangers to children involved in the present situation. Work is fine for growing boys and girls but if the farm labor they are doing is unsuited to their size and strength, they may be permanently handicapped by it. To save and be thrifty is an excellent practice. But, if children are urged to save for war stamps in order that "we may kill the Japs," how can that thrift be reconciled with the teachings of Jesus? Loans to the government also help to feed and clothe our men in the service and those in allied countries. To ignore the worst element does not remove the evil, of course, but why emphasize it? This is done frequently over the radio and elsewhere. The very best for the boys and girls would be to save and do without for works of mercy and missions only. Our situation is tragic and inconsistent at best. For the good of impressionable children let us encourage them in deeds of mercy.

Continued on page

Summer Strategy

PLANS for vacations in 1943 will differ from those of previous summers because of restrictions on travel and the necessity of keeping people at work so as to maintain production and distribution of food and war supplies at high level.

Fewer families will be away on long vacations, if away at all. This means that the educational work of the church has a greater opportunity than usual. Children are going to need something to do. For many of them attendance at vacation church school will be a most welcome event. There will still be ample time for free play, and most parents will be happy to have their children kept off the streets and occupied with worth-while activities a part of each day for a few weeks.

But a vacation schurch school is more than just a place to go to so as to have something to do. It is more than a convenience to mothers who find it difficult to keep their children out of trouble when time hangs heavily upon their hands. The vacation church school affords the church a great opportunity for instructing the growing generation in the Word of Life and guiding the development of their personalities. Because it can count on using at least two full hours each day, five consecutive days each week, the vacation school is in a position to accomplish a good deal. If the school is well conducted, it can give the pupil as much instruction in three weeks as the Sunday school can give in a whole year.

By this we do not imply that the one is the competitor of the other. It is not a question of *either —or,* but *both—and.* The Sunday school is essential. As yet we have nothing that can take its place; but a good vacation church school has repeatedly accredited itself as a valuable supplement to what is offered the child on Sunday mornings. Churches that have provided for vacation schools year after year as a vital part of their educational program have been privileged to reap a rich harvest for the strength and solidity of the congregation. More important than that, they have given to hundreds of boys and girls spiritual blessings of eternal value.

Readers of THE CHURCH SCHOOL TEACHER will be pleased to learn that two of our conference commissions have arranged

for a workers' conference for vacation church schools. Illinois has planned such a conference, to be held at Chicago Temple, in the afternoon and evening of Sunday, May 23. Minnesota has planned one for the morning and afternoon of Saturday, May 15, to be held at conference and synodical headquarters. At both places some sessions will be general, while others have been planned for departmental groups. There will also be exhibits of materials, both curricular and supplementary. All who plan to teach in vacation church schools should attend one of these conferences if it is at all possible. Churches offering only scant remuneration to teachers in these schools would be making a wise investment if they were to defray the expenses of their teachers to these meetings.

Letters announcing these meetings have gone out to all pastors of the two conferences. If further details are desired, address communications to Rev. O. V. Anderson, 303 North Spring Ave., La Grange, Illinios, or to Rev. Clifford A. Nelson, 1928 Goodrich Ave., St. Paul, Minnesota.

Blind Optimism

OCCASIONALLY one hears some parent or other adult say that children should not be given religious instruction until they are about sixteen or seventeen. They hold this position, they say, because of the contention that no adult should forestall an independent decision: Each person should be left perfectly free to make his own choice.

"Let a child wait until he is grown and then choose his own religion," said an English statesman to Coleridge. Coleridge made no reply, but led the speaker out into his garden. Looking around upon the bare ground he said quietly: "I have decided not to put out any flowers and vegetables this year, but to wait till August and let the garden decide for itself whether it prefers weeds or strawberries."

The business of growing Christian personality will no more take care of itself than the business of farming or housekeeping or achieving success in a profession.

"At the very best, a person completely wrapped up in himself makes a small package."—HARRY EMERSON FOSDICK.

Encouraging the Teacher

By JOHN HELMER OLSON

IT IS NOT necessary for me to convince you, I am sure, that all of us need encouragement of the right sort. It would be like proving that we crave air and sunshine in order to live physically or must have Christ in order to be saved. Faith, hope, love — these three! We know Paul is right when he says, "and the greatest of these is love," but when we ignore the second, the middle "sister" of these three graces, as we often do, somehow we also lose the other two. And hope and encouragement are synonymous.

Now, among the people who hunger and thirst after encouragement in their work, perhaps the most "undernourished" are our Sunday school teachers. (At this point I note that I have an almost irresistible urge to call the teacher "she," but to be correct and to shame the men of my generation into recognition of their duty to share in the guidance of the coming generation I shall hereafter use the generic "he.")

Often the Sunday school teacher must do his work with almost insurmountable handicaps in his path. Usually he lacks training in teaching skill. The doctrines he is expected to teach often have not been clarified in his own mind nor verified in his own experience. His procedure is therefore like that of a person trying to drive a car without knowing how and without anyone showing him how. This, of course, is an extreme statement, but there is too much truth in it to impugn it. To be sure, we are trying to remove the handicap by means of leadership training, but have only begun. The majority of our teachers are still abandoned to their own resources, and if they "muddle through" somehow, we feel thankful and satisfied.

The Need for Encouragement

Ordinarily, the classroom and its equipment are nonexistent. Six, ten or more classes huddled together in the church pews is the rule rather than the exception. Thus we are running an ancient Chinese school, each class trying to out-shout the other. Even an expert pedagogue would almost despair under such circumstances. It is a miracle that we can teach

any Christianity at all in this manner, yet undeniably we do.

Then, again, the teacher must contend with the "play school" attitude of his pupils. It does not even occur to most boys and girls in our Sunday schools that they should study their Sunday school lessons beforehand as they "do" their arithmetic or geography lessons for public school recitation. Tom, Henry, Alice, May, and the rest, are convinced that Sunday school is good for their souls somehow, but that the Sunday school lesson is something to be really studied and learned seriously seems to them almost an interference with their religious freedom, guaranteed by the Constitution of the United States. Thus the Sunday school, as they conceive it, is a kind of pious "play school" and should be classified as "fun" rather than "work." There is something valuable in this attitude, which we want to retain. We must not make our religious instruction a "bore," but the superficial attitude just described is equally fatal to effectiveness.

The fathers and mothers often make the Sunday school a "vicarious parent." Few of them demand that their children should study their Sunday school lesson, yet nearly all of them expect the Sunday school teacher to be responsible for the moral and religious training of their little ones. Meanwhile they attend to less strenuous matters, such as sleeping late on Sunday mornings (Alas! the only morning they can do that!), reading the funnies, preparing dinner for people who are coming at noon, and who will stay for cards and gossip in the afternoon, and other such diversions.

Is the picture overdrawn? Perhaps. There are so many exceptions, but not enough of them. So far as my own experience and observation go, conditions are as described, and my conclusion is that because of them the Sunday school teacher is in dire need of encouragement.

Purpose and Content of the Encouragement

Now, the purpose of the encouragement should not be merely to flatter, to make the teacher blind to his own shortcomings, to give him excuses for carelessness and indifference, and thus provide an opiate to kill all pedagogical and spiritual pains.

After all, Jesus Christ did not have a modern seminary, with chimes in the tower, colored win-

dows in the chapel, and so on, in which to train His twelve disciples. Modern classrooms, modern equipment, modern books, modern educational techniques, do not of themselves furnish the solution.

We know that it is a sin for the church to neglect to improve and modernize its parish education, but tirades will not cure the ill, nor will excellent blackboards make up for lack of spiritual emphasis. The teacher, like all the rest of us in the church, must make the most of the present moment and circumstance, no matter how inconvenient or unsatisfactory it may be. No general, much less the soldier, can afford to go in search of soft sofas on the battlefield.

The purpose of the encouragement we give should be—to recognize the shortcomings in both the teacher and the school and then do something to overcome them, to provide guidance on the right roads of teaching as well as in doctrine and personal living, to supply good medicine against indolence, sophistication, despair and other great and shameful sins.

In other words, the teacher should be inspired to assume a brave, realistic and optimistic outlook, despite all difficulties. After all, our message is the Word of God Himself, and we have the promise of the guidance and power of His Spirit in the presentation of it. Remembering the "handicaps" of the Twelve in the matter of equipment, educational qualifications, etc., we dare not spend too much time making excuses for our failures. In the face of poverty, bigotry and every other adversity, we must by all means teach the little ones about their Saviour. We must remove stumblingblocks from their pathway to Him. We must ourselves walk with them on that way to the fellowship of the Children's Friend.

Those Who Should Encourage the Teacher

It is the duty of every church member to encourage the Sunday school teacher, but it is the special duty of the leaders in the church to do so.

First of all, the pastor must demonstrate a genuine interest in and appreciation of every teacher, not only the good but also the "froward." Usually such interest and appreciation find unostentatious but efficacious means and words for their expression. If the teacher is convinced that his pastor understands his (the teacher's) problems and is truly sympathetic,

that attitude in itself is the most effective encouragement possible. Contrariwise, if the pastor ignores the teacher, acts as if he were too busy to take an interest in such small matters as the discipline problems in an especially difficult class, for example, that ignoring contains a deep, spiritual and almost unpardonable insult, which the teacher consciously or unconsciously absorbs. I can see absolutely no excuse for a pastor's failure to show personal interest in each teacher in his Sunday school. Yet I have heard of such. If we pastors are so busy gathering members or concocting publicity or even preparing sermons that we have no time for our Sunday school, then, to put it mildly and in a modern phrase, we are "missing the bus."

The pastor should inspire the teacher with hope and faith at all times. So should the Sunday school superintendent for exactly the same reasons and in the same manner. The more experienced teachers should also guide and cheer the younger and less experienced. Both the deacons and trustees should have the Sunday school on their agenda of interest and prayer. And of all people, the parents should demonstrate personal appreciation.

In this connection I would suggest annual recognition programs or dinners and the like for the Sunday school staff, personal expressions of gratitude, and above all, intercessory prayer. There should be special commendations for every teacher who makes an effort to improve himself through leadership training. The parents should give full co-operation, so that the Sunday school might become a real "school," a place where you "learn things" and not only a "play school." The changed attitude in the right direction would bring amazing results.

Those who fail to encourage the Sunday school teacher in his work and who thus actually discourage him, even though it be indirectly through indifference, actually put stumblingblocks in the way of "these little ones," and the fate of such, according to Christ's own words, is not pleasant to contemplate. It ought not to be a boresome duty to encourage, inspire and commend. We should not have to be threatened into action in this matter. Rather, the encouragement of the Sunday school teacher ought to be, as it actually is, one of the paramount privileges and one of the pre-celestial joys of the Christian life.

Characterization in Teaching

By LAWRENCE F. TULEEN

CHARACTERS make a story. This is true in any play, novel, or short story. It is equally true in the presentation of Bible stories. Perhaps you feel that a well developed plot is the all-important thing in a story. Stop a minute! Just think back to the stories and novels you read ten or even five years ago. Which lives with greater clarity in your mind, the character or the plot?

Dicken's Scrooge, Wallace's Ben Hur, Thackeray's Becky Sharp, Doyle's Sherlock Holmes, Hilton's Mr. Chips, and Mitchell's Scarlett O'Hara, live in the minds of the readers, even after the plots in which they appeared have faded away.

All of these are fictional characters developed in the mind of the novelist. Yet, in too many cases, they, and other fictional characters, are more distinct in the minds of our youth than are the living characters of the Bible. Such men as Abraham, Jacob, Joseph, Moses, Paul, to mention a few, lived lives far more exciting, exhibited traits of character far more interesting, achieved goals of greater value, than any fictional character ever conceived. Why then are they not foremost characters in the minds of our youth? There is only one answer—method of presentation.

For any one to learn to understand, know, and eventually love the great Bible characters, he must live with them. The character must be so vividly portrayed that a child goes through the trials, tribulations, sufferings, achievements and victories with the character. Many small boys use their imagination to ride with the Lone Ranger of radio program fame. These same boys can be made to interpret dreams with Joseph, herd sheep with David, kill Phillistines with Samson and trudge over stony roads and travel stormy seas with Paul.

But in order to do that, we can not have a lethargic presentation of the character in our Sunday school. The human nature of the child demands action, cause and effect. They are all there, right in the Bible, if a teacher will just take the time and effort to develop them.

Not all teachers can do this as easily and naturally as others. It is a matter of practice. Decide what your teaching is lacking in this respect and always try to improve it. When you have a class that is at attention, eagerly listening, willing to volunteer information and ask questions, you can feel sure that you are succeeding. Don't say that it can not be done. It has been and can be done. Many times we have classes of unruly boys in our Sunday schools because the teacher is not making the presentation interesting enough.

In teaching the adventures of Abraham it is not enough to say that Abraham believed in God and trusted in Him. The true character of Abraham is more forcefully shown by his action. And his whole life was one of action influenced by God. For example, he gave up the rich pasture lands to his nephew Lot because he knew and believed that God would provide him with equally rich lands somewhere else. He was even willing to sacrifice his only son Isaac because he had faith in God's promise. He must have felt that even if Isaac were sacrificed, God would provide some other means of making a great nation of his descendants.

Likewise very little impression is made on a child's mind by the statement that Joseph loved his brothers and had a forgiving nature. Instead a teacher should show Joseph's position in Egypt, where he was practically the ruler of the most advanced nation of that time. How easy it would have been for him imprison all of his brothers, even have them executed to repay them for the wrong done him years before. And what did he do?

A proper presentation of the meeting of Joseph and his brothers will be so vivid and dramatic that a teacher will be able to see goose pimples on the arms of some of the class and tears in the eyes of others.

Too often, we, as teachers, decide to leave out unsavory incidents in the lives of the Bible characters. We feel that if we let the pupil know that Jacob cheated his brother or that David was a thief, we will detract from their greatness. When we do this we are the ones detracting from that character's greatness.

Years ago, historians endeavored to enshrine George Washington in the minds of American school children by stressing only certain strong points in his character. The

result has been a feeling among many children that Washington was pretty much of a sissy. Nothing could be farther from the truth.

No one can detect a fake faster than a child. And a child knows in his own mind that he often does things that are wrong. If he discovers in Sunday school that the Bible characters were also human, he will show a greater interest in them. He will also see that God cared for and protected these men when they asked for forgiveness and prayed for God's help.

Any teacher dealing with Bible characters who presents them so that they think, live and act like human beings, can feel assured that they will also live in the minds of the pupils.

Who's Honest?

"Repeal Associates, Inc.," is a national organization, headquartered here, opposed to the return of prohibition. A recent pamphlet charges Hitler is in favor of getting us into a local civil war over prohibition. . . . Our interest pivots on what the Associates stand for. They want "honest temperance education." Right a thousand times, and here is the first line in honest education: alcohol is a narcotic and not a food. They favor "public co-operation with liquor control boards." Right again, but let's stay honest, and here's our piece: the public in the name of honesty should demand that those who profit so largely from the sale of liqour be specifically taxed to pay for the upkeep for the wrecks they make, beginning with the psychopathic ward of Gallinger Hospital. Let the Associates answer that!

—Washington Correspondent in *The Lutheran*.

The Connectors and the Reactors:

Nervous Systems and Functional Mechanisms

By FRANS ERICSSON

IN the preceding article it was stated that energy in some form stimulates the sense organs and sets up an activity in them that is transformed into neural action and sent along the nerve fibers to the inner centers. It is well to understand the neural machinery of the organism in order to gain a clearer picture of the whole learning process. The purpose of this article is to sketch this rather complicated machinery.

Two Nervous Systems

There are two nervous systems in the human body, the *Central* or *Cerebro-Spinal* system and the *Autonomic* system. The central nervous system consists of three main sections: the brain or the *Cerebrum,* located in the upper part of the head, the *Brain Stem,* located in the lower back of the head, and the *Spinal Cord,* encased in vertebrae that make up the spinal column. From these three parts cables of nerve fibers extend on the one hand to the sense organs and these nerves are called the sensory or the *Afferent* nerves, and on the other hand extensions called motor or *Efferent* nerves lead to the reactors. The activity initiated in the sense organs is transmitted along the sensory nerves into the inner centers and there relayed over one or many bridges or gaps called *synapses* on to the motor nerves for further transmission to the reactors. The whole route from sense organ to reactor, be it simple or complex, is called a neural arc. To illustrate: A mosquito applies some energy to the back of the hand, piercing the skin and pouring into the wound some irritating matter, thus setting up nerve activity, which passes on through an upper center into the motor nerve that has charge of the muscles which make the other hand move to brush the mosquito away or to do something worse to it. Similarly, neural action initiated somewhere, either on the exterior of the body or in the interior, finds its way to the machinery that makes the or-

ganism utter sounds, words or other vocal phenomena.

The inner centers function in somewhat the same manner as a telephone exchange. The cord is a simple mechanism. It can relay an incoming message directly on to a motor nerve, and thus elicit immediate action, or it may send the message up to one of the higher centers for their attention. The brain stem is made up of several structures, which are connected with each other and with the cord as well as with direct sensory and motor extensions. In these structures are the centers responsible for the life processes of the body; the circulation, the respiration, the digestion and so forth.

The *Cerebrum* or the brain proper is a very complex organ. It is covered with a thick layer called the *cortex* and is divided into six lobes or sections. Each one of these has its direct connections with the sense organs and the reactors as well as with the lower nerve centers. The cortex is divided into several areas, in which are located the sense fields for the different receptors, and the motor fields for the different parts of the body. It functions as the clearing house of the organism and constitutes the seat of consciousness.

Besides the cerebro-spinal nervous system, the human body also has what is called the *Autonomic* nervous system. It consists of masses of neural matter lying loosely scattered in the inner recesses of the body and connected on the one hand with extensions from the central system and on the other with some of the vital organs, the smooth muscles and the glands. It plays an important part in the incitement and control of the emotions, described in an earlier article. A very interesting fact about the autonomic nervous system is its functional division into three sections, the cranial, the sympathetic, and the sacral. The cranial is in control of the functions centered about the head as the name implies, and the sacral has charge of the processes in the lower part of the abdomen, the digestive activities and the sex functions. The middle section or the sympathetic is directly in contact with the heart, the respiratory machinery and some glands which manufacture the hormones that produce the energizing materials carried and distributed by the blood stream. Now, in case the organism is faced with an emergency, a situation that has to be met by extraordinary effort, either by fighting

or fleeing, the cranial and the sacral sections cease to function while the sympathetic section speeds up its activity in order to supply the body with the extra energy that may be required. This is called the antagonistic function of the autonomic system. It explains the easily observed phenomenon of unusual strength at times of danger, and also the flushed condition of the body in case of anger and the paleness that often accompanies fear. Needless to say, this kind of experience, if of extreme intensity, or if too often repeated, results in a body condition which is not conducive to good health and to a stable nervous make-up. Children as well as adults should be spared from situations that may make these emergency measures necessary.

Reactors

The neural force once initiated keeps on traveling through the nerve structures until it meets a reactor, i.e., a muscle or a gland. The muscles are the organs that produce movements in and of the body and its parts. They can perform only in two ways, contract and extend. This they do in response to the order given them by the neural charge. The linings of all the cavities of the body are also muscular structures and are called smooth muscles, while those that produce movements are called striated or striped muscles. The smooth muscles are controlled by the autonomic nerve system and function as cushions for the organs operating in the cavities and thus prevent friction and possible damage by rubbing against the walls.

Glands

The glands are of two kinds, duct glands and ductless glands. The former produce lubricating liquids to keep the inner surfaces of the body smooth and soft and distribute their product by means of a duct or tube. The latter manufacture drugs called hormones which are absorbed by the blood and distributed throughout the body, for the control of the growth process, the energizing of organic functions, and the detailing of different forms of food as needed by the organism for its manifold performances. The malfunctioning of glands, that is, the supernormal or the subnormal activity, results in an abnormal condition of the body structurally or functionally or both.

Nature by itself provides certain neural arcs which are necessary for

the maintenance of the vital processes of the organism. However, as the being is forced to respond to the energy stimuli from the environment, forced to adjust itself to it, it forms new pathways that will produce the needed reactions. These pathways are continually being corrected and perfected by extended experience and become fixed by repeated practice. This acquisition of new neural patterns is what is referred to as the *learning process.*

Both . . . and

"There have grown up in the Christian Church two great emphases: evangelism and religious education. In some quarters, on both sides, these two have been looked on as antagonistic, and that antagonism still exists though diminishing. Evangelism has said that life gets on by a crisis, the crisis of conversion. Religious education has said that life goes on by continuity, by growth. Each has held a great truth. The analysis was necessary to call attention to that neglected truth. But each has been a half-truth. We now see that life gets on both by crisis and by continuity. We must provide for both in our method of religious education. Now, that the analysis has been made and established, we must go on to a synthesis. The time has now come to heal this breach. We must unite these two streams into a living blend. For each needs the other. As the Church in China has said: 'When all religious education becomes evangelistic, it will be successful; when evangelism becomes educational, it will become permanent.'"

—E. Stanley Jones.

Home Missions—The Projection

By S. E. ENGSTROM

IN the preceding articles of this series we have considered first of all, "The Picture," which gave some indication of the field for home missions in America today. We proceeded with "The Plan," outlining the method which our Synod has adopted for endeavoring to meet the opportunities before us today. Following this we considered "The Prosecution" and dealt with the actual carrying out of the home mission activity. Now we would present "The Projection," which has to do with the projection of the home mission cause beyond those boundaries which are naturally considered the limits of our activities.

We normally assume that the Board of Home Missions is primarily interested in those congregations that receive aid in order to pay their pastor's salary or in order to pay the interest on indebtedness. From the standpoint of finances, this is necessarily true, but from the standpoint of the cause as such it is not at all the case. The Board of Home Missions looks upon its responsibility as embracing every congregation in the Synod, for every church, if it is worthy of its name, is a home mission field. Therefore, in the projection of our cause we would think first of all of making every church the most effective possible home mission agency in its community.

We have touched upon this in previous presentations, and we mention it here only as an application of the projection. We would reiterate that every congregation, large or small, beneficiary or self-sustaining, has a definite responsibility to its own immediate community. Our horizons have broadened in that the day of nationalistic appeal is gone. We can no longer confine our activities to those of the same background as that which historically belongs to our church. We rejoice that most of our congregations sense this added responsibility and realize that every unchurched individual is a prospect for our church. Every soul, regardless of nationalistic background, is welcome in our church and should be sought out

and invited. To do this, we suggest that every congregation sponsor community surveys, a regular follow-up system, careful attention to prospective members and the best possible appeal to the children of the community. This projection of our vision to include everyone who does not belong to church is basic in our understanding of home missions today.

Intersynodical Relationships

The moment we realize that our activity must embrace all people, then we realize that we can no longer act independently of other Lutheran bodies. We can no longer say that we can establish a church in a community regardless of what other churches exist there, because we appeal to a certain group. The day of duplicated effort and the establishment of "altar against altar" is gone, we hope, for ever. All the Lutheran bodies of America have come to realize this and as a result we have established the most inclusive program of co-operative home missions which exists in any branch of the church today. Home missions has been made a department of the National Lutheran Council, with a "Commission on American Missions" responsible to the Council. This Commission is composed of the home missions directors of the various church bodies and has already demonstrated a real spirit of Lutheran fellowship. It represents all American Lutheranism with the exception of the Synodical Conference just as the National Lutheran Council does.

Under the supervision of this Commission, there are twenty-five Regional Councils. These Regional Councils cover the entire nation and Canada. They provide a local co-operative group which settles problems within that area. When a new mission is to be established, the general body which desires to establish this mission must report to the Regional Council and secure their approval. If the Regional Council decides that a Lutheran Church may be started in the proposed territory without infringing on any existing activity, and assigns the field to the body which has requested it, then no other participating Lutheran body will start a mission in that same territory. This "projection" of home missions is going to result in the saving of thousands of dollars which have gone into competitive or duplicated enterprises.

In addition to this, the Regional Council is charged with the task of endeavoring to overcome exist-

ing duplicated effort and studies are being made every year in an endeavor to bring congregations together and to co-ordinate the work.

This Commission is also carrying on the projection of home missions as it relates to the defense industry areas in the present emergencies. To bring the ministry of the church to these defense areas is a tremendous responsibility. The migration of 22 million people since the beginning of the war presents a major problem. Included in this number are at least 210,000 Lutherans and perhaps many more. No one general body could face this problem alone, but through the co-operative efforts of all the Lutheran bodies in the Commission on American Missions, we have been able to begin our work in this field. There are already ten women workers, one lay chaplain and one ordained pastor in the work representing this Commission. It is planned that by June 1 there shall be at least 22 women workers and five ordained pastors engaged in bringing the ministry of the church to these areas. This projection of home missions as a co-operative venture has done much to cement the bonds of fellowship between the participating Lutheran bodies.

Special Missions

Both the nation and the church have neglected the minorities in our country. The Board of Home Missions has endeavored to expand its activity among the minority groups during the last year.

We mention first of all our program among the Mexicans in California. We have been engaged in this work for several years but only last year were we able to enter into the program with a full-time ordained pastor and with the emphasis necessary to cause the creation of a congregation. Last fall Pastor J. C. Marshall entered the employ of the Board of Home Missions as missionary among the Mexicans. In March the first Mexican congregation in the Augustana Synod was officially organized bearing the name "Bethania Iglesia Luterana." In addition to Pastor Marshall there will be a full-time missionary engaged in this Mexican Mission work in Bell, Los Nietos and other neighboring communities in Southern California.

We also expanded our work among the migrants in California. We placed two full-time woman missionaries in this work and had expected to follow it through. However, temporarily we are

withdrawing from this field because of the many changes that are taking place due to the emergency. Temporarily these workers will be used in the defense area program.

When we re-enter the migrant mission program we have learned by experience that some kind of tie-up for the congregation will be necessary with pastor assistance given. We are planning the work in that direction.

Last fall we also began our first work as a Synod among the Chinese on this continent. A large number of Chinese are located in Vancouver, B. C., Canada. The Board of Home Missions purchased the property from our Augustana congregation in Vancouver, which congregation had found it necessary to find another location. However, the old church building is admirably located to be used as a city mission, a department of activity which we have thus far neglected. This Vancouver Lutheran Mission will have a double program, one for the entire community and one especially for the Chinese. At one time it was thought this mission would serve the Chinese and the Japanese, but the evacuation of the Japanese changed the problem somewhat. However, into the Japanese area have moved thousands of white people who are not as blessed as others financially, but have children who need the character-molding influence of the Sunday school and, of course, themselves need the gospel. The Vancouver Lutheran Mission is already beginning to serve in the community, including the Chinese, and the program has already been blessed. "The Projection" of home missions is demonstrated by this program in a very real way. Perhaps this is especially true when we realize that the Board of Foreign Missions is supplying a missionary to help in this work. Pastor and Mrs. Lindbeck have been assigned by the Board of Foreign Missions to assist in establishing the Vancouver Lutheran Mission. We are grateful for this and we know that it will bring results. We are at present looking for a native Chinese worker who can assist Pastor Lindbeck in approaching the Chinese friends.

Summary

Thus we have received a small part of the home mission picture. By the projection of home missions we mean that our program must be so extensive that it will include every one of the 74 millions of un-

churched in America. It must include everyone's neighbor, every child. It must also include the minorities. We have just begun among the Mexicans, migrants and Orientals. We must think also in terms of the Negro, the Indian, the Jew and mountaineer. Perhaps the day will come soon when all of these special missions may be projected into a co-operative plan under the Commission on American Missions.

The field is white unto the harvest. The church is on the move as it has never been before. "When the world it at its worst, the church is at its best." May the church prove this statement by meeting the opportunity before it in the midst of a confused and chaotic day.

Dale and Donna

By LAPIS ARGENTI

SOME time ago I wrote about my friend Dale, who had the habit of coming to see me every day, for he was rewarded with a few pieces of candy whenever he came. His parents moved away to another part of the city and lived there for nearly a year. Recently they moved back to their home in the next block above us. In the meantime a new house has been built next to the home of my friend Dale. Into this new home has moved Donna. She is not quite four years old.

Dale soon renewed his acquaintance with me and now he comes over to visit just as he did before. As usual, he gets some candy whenever he comes to call on me. Thus our old friendship has been re-established.

It did not take him long to strike up an acquaintance with his new neighbor, Donna, and within a short time he confided to her that a visit to our home would be profitable. Of course, she did not need to be coaxed to go with Dale as long as that was the case. So Dale brought Donna with him and introduced her in his own way, but without any explanation as to the purpose of the visit. And now it is almost a daily occurrence to have Dale and Donna call on me.

They don't need to tell me why, for I know. Recently these two have interested little Muriel, who lives in our block. She is only three years old, and frequently tells me why she comes to see me. But the other day she said, "Oh, you know why I came."

We who are interested in church and Sunday school, can learn a lesson from these children. I am glad to know that there are people in our churches who are interested for their own sakes and as thoughtful of others as is my friend Dale. They come to church, for to them Jesus is a friend and they seek grace and help from Him, and are thankful for the blessings they receive. But they do not let it rest with that. They speak to others about their Saviour and seek to bring them to church and try to interest them in the work which promotes the extension of the kingdom of God. And these others also receive blessings from coming in contact with the Lord, and they begin to take an active part in the work of the church. Many of them bring their friends with them. Thus the group of believers grows in numbers as well as in strength.

Now, I would say that this is just the way the Lord has meant it. The regrettable thing about it is, that it is practised on too small a scale. Why, I don't know. We have people who say they are interested in missions: they talk missions and give of their means for missions. But they do not bring anyone to church, be it friend or stranger, though this would be a stepping stone in bringing them to the Lord. They do not follow the example of Dale and tell about the benefits derived from coming in contact with the best friend in life or death. Of course, there are excuses. But the kingdom of God is not built up on excuses.

Some time ago I remarked to a woman that it is rather odd how some people can sit for hours on the hard seat of a fishing boat but can not sit for one hour in a church pew, which is by far more comfortable. Now let it be remembered that I am a fisherman myself and have sometimes spent hours at a time in a boat. There were only two kinds of seats I knew of in my childhood days: the seats in the boat and the seats in church. Well, the lady in question tried to explain the difference by saying, "Oh, you see, they expect to get something when fishing and so they sit and wait." When I replied that also in church they can

expect to get something, she became rather embarrassed. I suppose she and many with her never have thought of such a thing as receiving anything of benefit in the church. When Dale and Donna come over, they expect to get something.

And what about children in Sunday school? In most cases they are like their elders. But if they can be induced to go with one another to get candy, why not try out the same method in Sunday school? Is it not wise to do all we can to make their attendance satisfying? And can there be anythi wrong in giving some suitable r ward to such children as bring ot ers with them to Sunday schoo Or can there be anything wron in giving some kind of award pupils who attend worship servic regularly?

While it is of utmost impo tance to make the experience of a tending Sunday school and chur as rich and meaningful as possib it is also important to recogni that children ought to be encou aged by methods that have spec appeal to them.

What the Word Did

Hereafter, so the American Bible Society has arranged, each lifeboat and raft on our merchant vessels will carry a New Testament wrapped in a waterproof container, "an envelope of stout oil-paper lined with lead and cellophane," and guaranteed to remain dry even if submerged for days in water. The reason for this provision is thrilling. It is due to the experience and testimony of Sergeant John Bartek, the young radio engineer who was wrecked with Captain Rickenbacker and his crew, and marooned on a raft for three weeks in the Pacific. He had a New Testament with him, and what its message did for the castaways is recorded in Bartek's words: "Without the Bible we might have given up. But every so often we'd run across a passage that would force hope back into us like a dry sponge in a basin of water."

Activities in the Realm of Christian Education

By I. O. NOTHSTEIN

Challenges Facing Religious Education. Under this heading the *International Journal of Religious Education* prints copious excerpts from the address delivered by Governor Harold E. Stassen of Minnesota before the Conference on "Christian Education Faces Wartime Needs" held in Chicago, February 8 and 9. Governor Stassen is also the president of the International Council of Religious Education then in session. The challenges are briefly: First, to pursue with energy and ingenuity the task of reaching that one-half of the children of America who are growing up without any religious education. Second, to seek to make religion more vital to all, by actively interpreting the basic concepts of our religion into the social, economic, political, and international problems of our times. "One of the most important things in every community is to try to find out where the boys and girls of that community, who are not receiving any religious education, are living. Are they in a new suburb that has sprung up, connected with the war industry? Are they in a depressed area that can not support a church? Are they in a section of the city that is rather removed from its travel facilities by the rationing and restriction of wartime travel? A survey and a mapping to locate the numbers of these children should be a task which the churches together should embark upon.

"Having found those areas and those locations, some sample surveying might be advisable within the areas to determine why these children are not receiving any religious education. What would they be most apt to attend? Would it be a number of Sunday school classes conducted in private homes, each class in a separate home? Should it be related to a program of wholesome community recreation for children? Given the objectives of reaching these children, then there must be the ingenious, enterprising effort to reach them that has characterized our people in their approach to other tasks."

He suggests appealing, picturesque little booklets for children who have never been inside of a Sunday school, visual education and child phychology being employed in preparing such literature, radio programs, newspaper columns for children, and, above all, that religion be given a place in politics and government.

* * *

Public School Needs the Church was the statement emphasized by Prof. Louis J. A. Mercier of Harvard University in addressing the Hamden County, Massachusetts, Teachers' Association. The address was considered of such importance that it has been inserted in complete form in the *Congressional Record Appendix* for February 15, 1943. A considerable part of the text of the address was printed in *The Lutheran Companion* of March 10, and consequently will not be quoted extensively here. The utterances found in Professor Mercier's talk are of unusual vigor and directness. He attacks the teaching of atheism, whether openly or in courses falsely labeled, in colleges and universities, as in direct violation of the American Bill of Rights; and since the public school must of necessity be neutral in teaching religion, he declares: "Not only must the school insist more rigidly that the teachings of irreligion be kept out of the class rooms, but it must look to the church for help in safeguarding the nation." A way must be found "to make church and school complement each other, which means that, far from weaning our children from religion, the school and college will encourage them to seek philosophical and religious teaching outside of their own walls."

* * *

A Record. Mr. John Sundberg of the First Lutheran Church Galesburg, Illinois, is still teaching a Bible class for older people though eighty-two years of age This may well be a record for our Synod.

* * *

Lutheran Educational Conference. Seven general bodies of Lutherans were represented in the annual meeting of the Intersynodical Committee on Parish Education at the La Salle Hotel, Chicago, in February. The United Lutheran Church, the Augustana Synod, the Missouri Synod, the American Lutheran Church, the Norwegian Lutheran Church, the Lutheran Free Church, and the Danish Lutheran Church were represented by members from the

boards of parish education of the several bodies. The Rev. J. Vincent Nordgren was re-elected president and the Rev. J. H. Olson was re-elected secretary. "Adult Confirmation," "Parent Education, "A Lutheran Philosophy of Education," and "The Hiatus in Religious Education" were the topics presented in papers and discussed by the group.

* * *

Children's chapels are becoming frequent additions in the plans of new Sunday school buildings. The latest which we have seen described is the "Chapel of the Holy Child," built into its new school annex by the Holy Trinity Lutheran Church of Hershey, Pa. It seats approximately seventy-five children and is now in regular use each Sunday morning for a worship service conducted for children by the pastor. The room was planned by a regular church architect and it and its furnishings are in harmony with the Gothic architecture of the church, adapted to the edification and understanding of the children. The three sets of triple windows portray: the holy family, the boy Jesus in the temple, and Jesus blessing the children. The altar and reredos are enhanced by hand-carved symbols and designs. A picture of the interior of this chapel is reproduced in *The Lutheran* for March 17, 1943.

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Another Record Maker. The Sunday school of Grace Lutheran Church, Tonawanda, N. Y., rewarded fifty-two members for perfect attendance at a recent Sunday service. But the outstanding member receiving the highest honor was the superintendent, Mr. Louis A. Wilke, who had a perfect record for thirty-seven years. Mr. Donald Graf, now a corporal in the U. S. Army at Camp Carson, Colo., received a pin showing a perfect record for eighteen years.

* * *

Priorities in Higher Education is the title of an article in one of the recent issues of a prominent educational journal, by Prof. William F. Cunningham of Notre Dame University. He emphasizes the fact that Democracy as it is practiced in American life is based on the concept that religion has the priority. The Declaration of Independence of the United States in its famous ten words: "all men are endowed by their Creator with inalienable rights," is only one of many instances which prove this statement. Consequently the student's intellectual life must not be divorced from his religious life.

No Teasing, Please

By MARY STARCK KERR

Issued by the National Kindergarten Associatio

A VISITOR was at little Betty's home, and the three-year-old brought in her sailor suit to show the lady. Her brother was sitting on his father's lap, on the other side of the room.

The visitor duly admired and praised the suit Betty liked so well, and Betty was quite happy. Then Daddy said, "That isn't Betty's suit, it belongs to Brother."

The visitor said, "Oh, is it Brother's suit, Betty?" The children were only a year and a half apart in age, and either might have worn it, but Betty shook her head with a troubled look on her face.

Her older sister answered, "It is Betty's suit, but Daddy likes to tease her."

As little Betty left the room, the visitor suggested that teasing was unwise. "It spoils a child's disposition," she said.

"Do you really think so?" replied the father. "I have never found any harm in it, and I like to see how cute she is when she says it is hers, and sticks to it when she is contradicted."

"Yes, it is cute now, but whe she is older, and contradicts con stantly, in expressing her opinio to you, it will not seem so cute, said the visitor. "I have seen pa ents tease their children an er courage them to make determine and often saucy retorts, whe small, and then punish them fo the same thing when they were few years older, not realizing tha they themselves were to blame fo this bad habit the child had ac quired."

"Yes," said the older daughte who had been listening, "and be sides that, it makes a child angry and then later it is hard to over come the habit of getting angry I know that from my own expe rience."

"When I was a child," said th visitor, "my parents did not teas me, but friends did, in order t hear me argue. They thought was cute of me to refuse to b swayed from my convictions tha d-o-g spelled dog and not cat, an that c-a-t was the only proper wa to spell cat. They did not know

at they were developing a trait argumentativeness to a higher egree than was good for me, and at later in life, I should have battle against that tendency for long time to overcome it."

"Well, who would suppose that little fun could do so much arm!" exclaimed the father. "But hen I stop to think about it, I an see that without doubt you are ght." And looking thoughtfully t his elder daughter he said, "I on't tease you any more, Anna." hen with a wry smile at the vis-or, he added, "If I can remem-er!

"Naturally, I don't want to ake life harder for any of my hildren," he continued, "but I do ease all of them sometimes. It ay be that some of the misbe-havior of my boys is the result of something that was unintentionally done to them in the past. I'll have to think this over. Being a father is a pretty big job, isn't it?"

"Indeed, it is," said the visitor.

Mothers and fathers are doing one of the most important jobs that there are to be done, yet often they think they have a very small place in this tragic world. It is their work not merely to guard the lives entrusted to their care from all kinds of danger, both outside and inside the home, but to teach their boys and girls how to meet dangers successfully for themselves. For this to be well done, confidence in the teacher is absolutely necessary, so the NO TEASING sign needs to be put up in every heart and home.

"You Won't Have Time"

By THEODORA BROWNFIELD

Issued by the National Kindergarten Association

"DON'T start playing with your dolls now, Jane!" Mrs. Roberts admonished as Jane began o wheel her baby doll through he side doorway. "You won't have ime. Dinner is almost ready!"

Next door Jimmy Foster was pushing his toy engine through a side doorway, too. "This train is going to Chicago tonight," announced Jimmy.

"Well, it had better get started quickly!" Mrs Foster clapped her hands. "It will have just time to

get to Chicago before dinner is ready!"

"See, Mother, there it goes. It's gone!" And with the light of accomplishment in his eyes, Jimmy Foster picked up his train and followed his mother back into the house, to wash his hands for dinner.

The next morning two similar scenes were enacted. Jane ran out with her mother to the garage. "May I pick some flowers to take to Aunt Grace?" she asked as her mother unlocked the garage.

"Oh, you won't have time!" her mother answered.

"Just one flower, Mother?" pleaded Jane.

"No, there isn't time."

"Oh, hello, Jane!" called Jimmy Foster. "I'm going to my uncle's this morning."

"Hello, Jimmy," answered Jane. "We're going to my Aunt Grace's."

"Mother, could I take some of those pebbles from the rock garden to Uncle Ted?" Jimmy asked as he held the garage door open for his mother to back out the car.

"You'll probably have just time enough to get them while I let the motor warm up. There's a small box by the window," answered Mrs. Foster.

And so it goes, from morning till night. Jimmy Foster is encouraged to fill in the spare minutes with small pleasures or little tasks. Jane Roberts is constantly reminded that the time she has is insufficient. Jane's experiences may lead to a feeling of being crowded or hurried. Or again, she may learn to procrastinate—always putting off things "until there is more time."

"There won't be time" can so easily be changed to "There will be time," and in keeping with this latter attitude, children are quick to learn the real value of time—to measure and judge what can be accomplished in a certain period. This knowledge is invaluable in later life, for besides teaching punctuality and courtesy through being prompt and considerate of others' time, it may lead to the accomplishment of really worthwhile things.

Jane and Jimmy are much happier, and just as obedient to rules and regulations, if they are allowed to fill in the time, just before dinner or just before starting on a trip, with some desired accomplishment. Two or three pages may be read in a good book, sleeves may be sewed into a doll's dress, one picture may be colored gaily

with crayons or the row of parsley in the garden may be watered! The value of minutes is so plainly demonstrated this way, too. It is worth while to hear a child say: "See what I did while waiting!" or, "There was just time enough!"

Children in Wartime

From page 2

Hatred toward the enemy, the idea of destroying others and inflicting on innocent people the results of total war, the emotion of revenge for a hurt inflicted, these and other elements are contrary to Christian teachings. Can we save our children from them? If we do not face these problems with our children they will have laid foundations for anti-social and anti-Christian attitudes that a generation of Christian work will hardly efface.

Fear and a sense of insecurity undermine the normal growth of children. Perhaps the children of our country will never have to live through air raids or actual combat. We trust they shall not have to experience the tragedy of being conquered and enslaved by an enemy power, as so many children in Europe and Asia have had to do. Many of them, however, do already know the fear of anticipation and preparation for such eventualities. Many children are now feeling the insecurity of being uprooted from the familiar mode of life by the family's moving to a defense area, by being in the care of others while Mother is at work during the day or night. Some have known already, and many more will, what it is to have fathers, brothers and sisters go off to the war, some of whom will not return.

Is There an Answer?

Fortunately there are some positive and constructive things we can do to counteract the evils of a total war. This is God's world and He still rules. His plan for mankind shall yet prevail. The church must help the children to face their problems and build their lives on the eternal verities. We as teachers in the church must help to give to them what they need to meet the present crisis.

1. Children need faith in God when they have to meet situations requiring courage and power greater than their own. They must be helped to be assured of the presence of God. His love and His wisdom fill all of life, if we allow them to. He never changes al-

though our circumstances change. He never deserts us and He will not fail us.

2. Children also need the sense of the companionship of Jesus, our Saviour, as they venture out into untried ways and relationships. He is Friend and Helper. Children's fears are intensified or calmed as they watch us. If we are comforted and strengthened, if we have our feet securely on the rock of God's love and faithfulness, they will be inspired to confidence and peace.

3. We can help boys and girls understand that evil is the cause of the present war and that there is universal guilt in the matter. Not all the evil is on the other side. As nations we have all erred. When people permit themselves to be used by evil forces to selfishness, lust for power, oppression and indifference to the welfare of others, then a sorry mess results. Therefore, we may hate the things some people do, but we must know that all people are precious in God's sight and He wants only good for all of them.

The Japanese are not all bad. Thousands of them in Japan are Christians and are suffering under the rule of wicked men who have gotten the power into their hands. They are praying for us, we are told, and are in tears because of what has happened. Many of the Japanese in this country are loyal as can be to our country, many of them are citizens of the United States and are ready to fight and to die for her freedom. That is true of some Germans, of Italians, and others. We want our boys and girls to feel something of the bond that exists between Christians of all nations.

4. If we are ever to bring about justice and order, we must regard all races and nationalities—the Negroes in this country, the Orientals, and all others—as having the right to freedom and all that God makes possible for mankind. We owe the gospel of Jesus Christ to all the people of the world, and if it had been brought to every one, this war could never have happened. The children of today can help to build a better future, but only with love and understanding, not hatred.

5. We can help the boys and girls by enlisting them in constructive, unselfish, helpful service for the benefit of all who are in distress. That will include those of our own country, our boys in the service, the injured, the sorrowing, the oppressed in the world, the

hungry, the homeless, those outside of the kingdom of God. Every kind deed done with the motives of relieving suffering and making Jesus and His salvation known to the world will bring peace and hope to us and to the children.

6. If there is danger of physical peril and of the possibility of the death of a loved one, children should be prepared to meet it. They should know that responsible adults have provided for places of refuge and for such safety devices as are available. They should be given careful instruction so that they know exactly what to do in an emergency. Schools and community organizations are doing this and the church, too, in danger zones is preparing for possible emergencies. Beyond that children must be helped to face danger and loss with Christian courage and fortitude, knowing that as long as we are children of God no eternal harm can come to us.

Letters from God, by Frank H. Cheley. W. A. Wilde Co. 136 pages. $1.50.

The author was an effective worker among young people at summer camps. In this book we have a compilation of his addresses at the Sunday services in the Hillside Chapel at Estes Park, Colorado. The manuscript was turned over to the publishers only a few weeks before the author's death.

There is much here to interest and help young people in thinking about God and planning their lives. Many of the illustrations are taken from the great out-of-doors. One could wish, however, that Christ as Lord and Saviour had been given a more prominent place.

Suggested Next Steps in Latin America, by Forrest L. Knapp. The World's Sunday School Association. 61 pages. 25 cents.

The author is the American secretary of the World's Sunday School Association, and since he began his work some three or four

years ago he has had occasion to devote considerable time to travel and study of conditions in South America and Mexico. In this little book Dr. Knapp shares with his readers much of what he has seen and thought regarding Latin America. It makes interesting reading and is certain to awaken interest in carrying the gospel to our neighbors in Latin America. The concluding chapter offers a number of recommendations as next steps to be taken.

Administration of the Church School, by Ove S. Olson. Augustana Book Concern. 115 pages. Paper, 50 cents.

The author of this text is Associate Professor of Education at Gustavus Adolphus College. For many years he has been an enthusiastic leader in parish education activities both in his local church and in the Minnesota Conference.

As the title suggests, the book discusses the work of administering the church school, particularly the Sunday school. There are ten chapters, each containing valuable information and constructive suggestions for conducting the school in an orderly and efficient way. The volume is on the approved list for use in leadership training courses, but it may also be used to advantage as good reading for all superintendents, pastors, and other officers in the Sunday school.

Alcohol the Destroyer, by C. Aubrey Hearn. Broadman Press. 149 pages. Cloth, 60 cents. Paper, 40 cents.

The conviction seems to be growing that if order and decency are to be maintained in our nation, good citizens, and Christians in particular, can no longer remain indifferent to the destructive influence of alcoholic beverages.

While not every reader would go so far as to insist upon total abstinence rather than temperance, the author does present a strong case for "teetotalism." More important than that, he marshalls his facts with such force and objectivity as to convince the reviewer that here is a book that is particularly valuable for young people to study. There is constant need for such study, especially in times like these when the liquor interests are using every possible means of reaching the younger generation with their nefarious traffic and evidence accumulates to show how successful they are in undermining health and character of an increasing number of victims.